



DIVINE VISITATIONS:

A

SERMON

BY

THE VENERABLE EDWARD WIX, M. A.,

Of Trinity College, Oxford,

ARCHDEACON OF NEWFOUNDLAND.

To Thee, O GOD of Hosts ! we pray—
Thy wonted goodness, LORD, renew ;
From Heaven, Thy throne, this vine survey,
And her sad state with pity view.

So will we still continue free
From whatsoe'er deserves Thy blame,
And if once more reviv'd by Thee,
Will always praise Thy holy name.

Do Thou convert us, LORD—do Thou
The lustre of Thy face display,
And all the ills we suffer now
Like scattered clouds shall pass away.

Ps. LXXX. 14, 18, 19.

St. John's :

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PREFACE.

THE following Discourse, composed under extreme lassitude consequent upon a laborious journey overland to Harbor-Grace, undertaken when the rumor of the distressing calamity at that place reached the ears of the Author, who was then in Trinity Bay, attending the Bishop of the Diocese upon His Lordship's Visitation of this Island, has not, in the opinion of its Author, the slightest merit beyond its accordance with Scripture. The very favorable notice, however, with which it has been received, and the flattering manner in which the Author has been informed that it has been considered likely to be useful if it should obtain circulation beyond the limits of the congregation for which it was intended, have induced him to offer it to the Public. Those who have done him the honor to request its publication are, accordingly, presented with the Sermon, without alteration or amendment, exactly as it was delivered at St. John's Church on Sunday August 26, on the occasion of a congregational collection for the re-erection of the Church at Harbor-Grace, which, with ninety-seven dwelling-houses, had been totally consumed by fire on the 18th instant. The amount of a collection made in the town of St. John, during the preceding week, for the general relief of the sufferers, had been about £600. The amount of the collection made at the Church-doors, after the following Sermon, for the re-building of the Church was £18 3 3; to which, it should be added that the Communicants of that day, who amounted to 104, had no opportunity of contributing, as the alms gathered at the administration of the Holy Communion were not diverted from their usual objects.

MOST gracious Father and God ! Who hast promised forgiveness of sins to all those that with hearty repentance and true faith turn to Thee, look down, we beseech Thee, from Heaven, Thy dwelling-place, upon us Thy unworthy servants, who, under an awful apprehension of Thy judgments, and a deep conviction of our sinfulness, prostrate ourselves before Thee : We acknowlege it to be of Thy goodness alone, that, whilst Thou hast visited other people with pestilence, Thou hast so long spared us. Have pity, O LORD ! have pity on Thy people both here and elsewhere ; withdraw Thy heavy hand from those who are suffering under Thy judgments, and turn away from us that grievous calamity, against which our only security is in Thy compassion. We confess, with shame and contrition, that, in the pride and hardness of our hearts, we have shewn ourselves unthankful for Thy mercies, and have followed our own inclinations instead of Thy holy laws : Yet, O merciful Father ! suffer not Thy destroying angel to lift up his hand against us, but keep us, as Thou hast heretofore done, in health and safety ; and grant that, being warned by the sufferings of others to repent of our sins, we may be preserved from all evil by Thy mighty protection, and enjoy the continuance of Thy mercy and grace, through the merits of our only Mediator and Advocate JESUS CHRIST. *Amen.*

SERMON.

Those eighteen upon whom the tower in Siloam fell, and slew them—think ye that they were sinners above all men that dwelt in Jerusalem? I tell you—nay!—But, except ye repent, ye shall all, likewise, perish.—LUKE XIII. 4. 5.

WE are told, in the 1st verse of this chapter, on what occasion it was that our LORD made this observation. Pilate had, with the cruelty which marked his character, caused a number of Galileans to be slaughtered, while they were engaged in some act of sacrifice. It is probable that the persons who related the sad tale to our LORD may have ventured on the expression of some opinion respecting the general guilt or innocence of parties who seemed to have been abandoned to this cruel fate by the Almighty, when HE might have been expected to have interfered in their behalf.—Whether they did so express themselves, however, or not, our LORD brought forward a similar instance of many persons having been suddenly deprived of life by a desolating accident; and HE then introduced a reflection which will apply generally to such cases of indiscriminate destruction. This reflection informs us that it is incorrect, in the sight of God, to imagine, or to insinuate that accidents of this kind are proofs of the individual criminality of those persons who may fall victims to them. It may, in charity, be presumed that those whose blood was mingled with their sacrifices, who were arrested by death in the very performance of a religious service, were found watching.

Our Lord, indeed, says, with reference to the supposition which was entertained or insinuated, that they were egregious sinners—"I tell you nay!"—Again, those on whom the turret of Siloam, or part of the city wall, fell, and suddenly crushed them, may, many of them, have been engaged in occupations, or bent upon schemes, which were, indeed, ill suited to prepare them for so sudden a call into Eternity—Our Lord, however, would not pronounce the awful fate, of which man was the instrument in the one case, and a calamitous accident in the other, to be denominated a judgment or a visitation of His special vengeance for particular iniquity. Each was, doubtless, an infliction of Providence; as from His own words we learn that not a sparrow can fall to the ground without God's knowledge (Matt. x. 29). But in these cases there was the same event to the righteous and to the wicked (Eccles. ix. 2.)—The lowly publican may have been stabbed at the same altar with the scornful pharisee (Luke xviii.)—The fragments of the shattered wall may have dashed harmless at the foot of many a sinner more daring than any of those who were crushed in the fallen ruins. These were visitations of Providence. They were sent by God, as the Christian's belief is that the desolating pestilence, which now sweeps the globe, is sent by God. In His plan of governing the world God deals, as it appears best to His wisdom, with nations and with individuals. At one period prosperity and uninterrupted enjoyment may be the mode of discipline which He adopts—at another moment the calamitous visitation may be the mode in which He tries us: The good and the bad may equally fall victims to public inflictions. Such indiscriminating visitations must still be considered as inflictions from God, and since all suffering whatever may be traced back to sin as the original cause of it's introduction into this world, these inflictions say loudly to all of us—"Except ye repent, ye shall

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all likewise perish." Those are blessed who, in the time of trouble, hear the rod and who has appointed it (Micah. vi. 9.)—Those are wise, and learn, in the school of suffering, the lesson which God would teach them, who so take the warning—and so repent, and so turn, in faith, to their Redeemer, that, through His mercy and merits, it may be said of them, that, though suddenly summoned to the tomb, they yet may not taste of death (Matt. xvi. 28.)—may know nothing of it's bitterness and of the awful state to which it consigns the wicked, till they shall see the Son of man coming in His Kingdom to own them as His own and to place them beyond the probability of pain and sorrow.

It is, however, my Christian friends! an awful sign of the times in which we live—that there is a disinclination, on the part of many, to acknowledge God as the author of the trials to which nations and individuals are subjected. That presumption—that want of charity—that immodest appropriation to ourselves of an attribute of God—which would lead men to describe each particular visitation as the infliction of Providence upon it's unhappy victim for some particular sin or for some course of sin, cannot be too much condemned. But the unhappy infidelity which would remove God from the government of this fair world of His own creation—That folly which would describe those second causes which *under His direction* may keep together, or may partially derange, His system, as independent of His will, has in it presumption yet more awful!

Nations which have been never blessed with the light of the gospel have been ready to acknowledge God in the season of pestilence. The very heathen uniformly adopted religious ceremonies of purification under such calamities,—they sacrificed, under such circumstances, to propitiate the favor of their Gods—nay—the light of nature, as it pleases some to call it, led them further; lest, in their general sa-

crifices, the true God whom in their conscious blindness, they confessed that they did not know, should be omitted, the Athenians, once, in a season of plague, by the advice of Epimenides, sacrificed to the Unknown God; and, when they were delivered by the mercy of our God, whom they did not know, they shewed their gratitude by erecting an altar to this unknown God to whom they ascribed their deliverance.

Is it worthy of persons living beneath the light of Christianity to cast themselves back into a train of reasoning and a style of thinking of which a heathen would have been ashamed? shall *we* refuse to regard calamities of this description as visitations of Providence?

Hear, O Heavens! and give ear, O Earth! for the LORD hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner and the ass his master's crib. But Israel doth not know, my people doth not consider. (Isa. i. 2. 3.—Jer. v. 29.)

Will not God avenge Himself on such a nation as this?

Is God's people smitten before an enemy? Is the Heaven shut up—and is there no rain? Is there a famine in the land? a blasting or a pestilence? Can we do better than take the counsel which was given in these cases by the wisest of men? He traced such calamities to some sin with which the people must have offended God, and He recommended that they should turn again to God and confess His name and pray and make supplication in His house. (1. Kings, viii.) O! my Brethren! on all sides around us a disorder is hurrying it's victims with such awful haste to the grave that the living have time to pay to the dead such obsequies only as a field of battle would permit!

SHALL WE NOT SEE GOD IN THIS?

This plague, as it has taken its hasty march from

people to people, has actually been proved to have fallen lightly, in comparison, on nations which have fallen down in instant humiliation before God and acknowledged Him as the author of the Visitation. It has lingered, on the other hand, with a more intense malignity among those nations which have refused to own God—which, in the spirit of heartless scepticism and this world's shallow philosophy, have resorted to science alone for protection, without one prayer for God's blessing on the preventive means which were adopted!

SHALL WE NOT SEE GOD IN THIS?

This pestilence has been, like all general scourges, somewhat indiscriminate in the selection of its victims; yet a predisposing susceptibility for the reception of it has been allowed: one person, that is, is, from a particular state of body, more likely to take the disease than another: this particular susceptibility has generally been found among the drunken and the profligate—among those very persons who are threatened by the Almighty with such visitations.

SHALL WE NOT SEE GOD IN THIS?

Can it be allowed, my Brethren!—(and here I would not be considered as appealing to your pride—I would appeal to your regard for the honor of God—I would call up the tenderness of your love to God, and the warm feelings of your faith in CHRIST)—Ought we to sit in silence while that blindness which does not see God in these things shall vaunt itself beneath the name of science, and, in the arrogant assertion of its own dignity, shall pronounce that any acknowledgement of God in these mysterious visitations is a mark of ignorance?

If ye were blind, ye should have no sin; but now ye say, we see—therefore your sin remaineth. (John ix. 41.)

If it be a mark of ignorance to acknowledge God in His visitations,—that ignorance be ours! Thus

saith the Lord: Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches. But let him that glorieth, glory in this, that he understandeth and knoweth me that I am the Lord, which exercise loving-kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord. (Jer. ix. 23, 24.)

If the refusal to acknowledge God be a mark of science,—away with such science! There is a certain kind of wisdom which St. James describes. (James iii. 15.) He says that it does not descend from above—but that it is earthly. It cannot look beyond this earth and secondary causes for the origin of good or ill. He adds, moreover, that this inability to look beyond this earth is not its worst feature. It is, also, devilish. And, in truth, we do not envy the satisfaction which such wisdom, or the fruits of it, may obtain for the self-styled man of science. His neighbours are immersed in the very dissipation which, in his own wisdom, he must acknowledge makes them susceptible of a prevailing disease. They are quaking at the judgments of God; and ready to ask—what shall we do to be saved? (Acts xvi. 30.) and he smiles in the face of the returning sinner and offers him the cordial of unbelief!

The judgments of God have touched the heart of the prodigal: The frightened penitent is found upon his knees acknowledging God's justice in His mysterious visitation: he is just reaching forth his hand to take of the waters of salvation;—and the man of science, with officious charity, attempts to dissipate the illusion of such penitence!

Is the last word which St. James applies to such wisdom more harsh than it deserves? O, it is not harshness,—it is Christian kindness,—it is truest charity, to call such wisdom by its right name, to point out its awful consequences. The judgments

of God might justly overwhelm any community, which, while it mourned *in secret*, for the insulted majesty of God, should yet dread to make a *public* confession of it's belief in His Providence. (Matt. x. 32. 33.—Mark viii. 38.) If a people had no other cause for public humiliation than that an insinuation of unbelief in the providence of God were, here and there, hazarded beneath the seeming sanction of authority,* we should see abundant cause

* Circumstances transpired, during the Author's late absence from St. John's, which may appear to fix upon this expression an application to the individual who was, up to the last few days, administering the Government of this Island. The circumstances are these: A tract entitled "Reflections on Cholera Spasmodica" was published in St. John's late in July or early in August. It was inscribed by its Author to HIS HONOR RICHARD ALEXANDER TUCKER, the President; and its first page exhibited the authority under which it had been composed, in the following Letter:

"Secretary's Office, 11th July, 1832.

"SIR,—The President feeling strongly the advantage it would be to the Inhabitants of the Ports of this Island who are destitute of medical assistance, to be apprized of the symptoms usually attending the first stage of Cholera, and of some of the most simple and approved rules of treatment,—and aware of the very great value which would attach to any publication on this subject coming from you,—has directed me to request you will have the goodness to compile a small tract pointing out such symptoms and the best mode of treatment, to be published and circulated in all parts of the Colony.

"I have the honor to be, &c.

(Signed) "JAS. CROWDY, Sec'y.

"TO DR. CARSON."

In the next page of this treatise, which was avowedly compiled under the direction of His Honor the President that it might be "published and circulated in all parts of the Colony," the following very dangerous sentence is found: "This disease through our ignorance has been viewed as a mysterious visitation of Providence: and science, too often forgetting its own dignity, has fostered whilst it should have dissipated the illusion." It is only an act of justice, however, to the excellent individual who was, at the time, administering the Government, to say, that it is impossible that any who know him could read this sentence, thus ushered into the world beneath the apparent sanction of His Honor's name, with any other feelings than those of regret and of sympathy with this estimable person, that his confidence should have been so sadly misplaced.—The known character of our late President forbids the supposition

for deep humiliation, for self-examination, for fasting—and for prayer.

The whisper of such unbelief put forth at the very moment when it was threatened with the visitation of the Almighty's wrath, and when it needed His blessing upon the counsels of it's officers of health, might be just that drop which was required to fill the cup of a people's iniquity, and to bring down upon it the lightning of God's anger !

The feeling of the Christian when his God is denied or insulted, however, is not a feeling of anger against the individual who shall have thus shocked his sensibilities. Let us never forget this. His feeling is one of indignation against the blasphemy. His zealous affection is in a cause so good, that he *might* be angry in it and not sin,—(Gal. iv. 18.—Ephes. iv. 26.) but it is not in anger,—it is in love, and in the spirit of meekness, that he would pray for those who do not acknowledge God in His judgments that they may be brought to a better mind and into the way of truth.* In charity he would pray himself—and commend his unhappy brother to the prayers of those who believe, that he may yet be brought to experience the comfort which the Christian derives from the assurance that, in every thing which befalls him, God intends for him a lesson of correction—of encouragement, or of warning,—and that, in the end of life, he may experience the consolations of that faith which alone can cheer the passage to the grave.

It is now time, my Brethren ! that allusion should be made to a recent calamity which has arrested, for a moment, those feelings of awe which had before

that he could have perused the manuscript of the pamphlet thus inscribed to him. Had he seen it, we are assured that he would have exclaimed, with that generous Christian enthusiasm for which he is remarkable, NON TALI AUXILIO, NON DEFENSORIBUS ISTIS TEMPUS EGET !

* See Third Collect for Good Friday.

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been absorbed by the dread of pestilence, and by the dread of the effects of that Divine anger which might most righteously ensue upon prevailing godlessness and God-denying blasphemies.

My hearers have too frequently suffered by the devouring element of fire to make it necessary that I should describe to them the particulars of distress which I gathered, on my late visit of inquiry upon the spot,—nor need I picture the harrowing scene of desolation which that ill-fated town now presents: up to an hour beyond noon each house could offer the attractions of its domestic hearth,—trade was busy—and there was the prospect that such temporal blessings might be prolonged,—but, before the sun had set, a withering spell had passed over the fair scene. In the place of a closely peopled street was a scorched and blackened field.—The eye of the stranger searched for some well-remembered dwelling—the seat of former hospitalities,—but it fell on desolate vacancy: it searched for the sacred building within whose walls he had joined in prayer and praise with those who would now find comfort in such an assembly—who would, in such a place, acknowledge the justice of God and deprecate His further judgments. That church, too, was no more!—There is no temple now in which our Brethren may there pour forth their sorrows into the ear of God.—They have no altar before which they may bow themselves in deep humiliation, in penitence and prayer." Alas! the very first thought which occurred to the minds of many who were thus suddenly deprived of those treasures which had hitherto drawn their minds too much from God—may have been—O that I should ever have fixed my heart so intensely on trifles such as these. Now will I look for treasures more substantial. I will now bend my steps to the Church which I have slighted. I will now listen to those truths to which, in my prosperity, I turned a deaf ear:

Why more should I on worthless toys
 With anxious cares attend?
 On Thee alone my future hope
 Shall ever, LORD! depend.

Ps. xxxix. 7.

His steps are directed to the place where God's honor dwelt; but that church invites him, with its open doors, no more!

Now, you, my Brethren! are called to work together with God. He has touched the hearts of many there by this affliction: you may help them to rear a building in which they may, hereafter, praise God for this very affliction beneath which they now are groaning. (Heb. xii. 11.)

These desolating scourges shew us, indeed, the power of God. They strengthen our belief in the retributions of a future state. When we observe that one ruin involves equally the righteous and the wicked, we are reminded of the sentence of Revelation, that the LORD chastens those whom He loves (Heb. xii. 6); and that the day of Judgment, in which the discriminating doom of the righteous and of the wicked shall be finally awarded, has its dawn in another world. Such calamities, however, have another religious use. They afford exercise for Christian sympathy; they call forth those godlike feelings of charity which, when they spring from a proper motive and are directed to a proper end, help to fit those who entertain them for Heaven. These feelings, however, might never be called into lively exercise, if there were no suffering in this lower world---no distress---no disease---no persecution---no penury---no pain.

It is a part of our moral discipline that frequent claims should be made upon such sympathy.--frequent appeals to our love of our fellow-men. Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—(1. John iii. 17.)

Let us look, then, upon this calamity which has recently befallen our neighbours, (a calamity, be it remembered, to which ourselves are, each moment, liable!) Let us look on it as a call upon us that we shew forth our Christian liberality.

The reflection on the sad state of those who are deprived, for the present, of the means of worshipping God in their own temple, should lead you to make use of such advantages while you yourselves possess them, and while you flock to these sacred walls, to pour forth your prayers for the averting of the pestilence—or for consolation to the houseless—or the conversion of the unbelieving,—do not forget that one of the duties of a season of humiliation, such as this, is that you be liberal of your substance, that you contribute, according to your ability, to the alleviation of your neighbor's distress and to the promotion of the honor of God. The promptness with which relief has been extended to the general suffering has been very creditable to you. But it would be far from creditable—it would argue that you place very little value yourselves upon the means of grace—and that you pay little regard to the honor of your God,—if the store and the wharf, the dwelling and the workshop, should be re-erected, while the temple of the Lord should still be an heap of ruins.

Is it time for you to dwell in your ceiled houses, and this house lie waste? says the Prophet. These ought ye to have done, and not to leave the other undone. (Hag: i. 4—Luke xi. 42.)

On my conscience I believe—(though the feeling, I am aware, belongs to a former generation)—I believe that a true Christian, on the desolation of his own house and of the house of God, would set him to the restoration of the house of God before he applied to the restoration of his own!

Sanctify your bounty, then, by giving to a portion of it this sacred destination.

Have you ever, in the time of deep distress, found comfort in the House of Prayer? If sudden calamity should, at this time, overtake you,—if this awful scourge, which is hurrying its thousands to the tomb, should, indeed, in the wise Providence of God, baffle the means which we are putting forth for its prevention, and visit this healthy island,—to what place would you first betake yourselves? Would you not fly to the mercy-seat?—Would you not go to the hallowed FONT at which you and your children had been dedicated to God, and there pray for your own safety and for their's?—Would you not fly to THE ALTAR before which you had made the vow of affection to the partner of your heart, and there pray that the mercy of God might overshadow you both, and that the bonds of your holy union might not be thus violently torn asunder?—Would you not go to the place at which you knelt, at the season of CONFIRMATION, and dedicated yourselves anew to God, and received the sign of His protection in the benediction and prayers of one of your spiritual Fathers,—and there beg of your Heavenly Father that He would correct His children, but with judgment; not in His anger, lest He bring you to nothing? (Jer. x. 24.)

Next to your closet you would wish to have continual access to this place. It would excite within your hearts a deeper, sadder feeling of desolation,—(were it not for the strong exercise of faith, your disappointment might lead you, almost, to doubt whether God would be still propitious to your prayers,)—if, under circumstances of distress, you should find, in the place of the sanctuary, only one bare field of scorched level—only broken tombs, and other mementoes of that fiery scene, and of that blackness of darkness, which shall be the doom of those who do not confess and call upon the LORD.

I have described the precise situation, and, I doubt not that, in very many cases, I have de-

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scribed, also, precisely, the feeling, of those whose cause it is my painful duty now to plead before you. A series of unsuccessful years,---an unexpected commercial failure,---had plunged many of these our neighbors to the very borders of poverty. An awful pestilence was so dreaded by them, that those precautionary measures had been resorted to, which, if resort be had to them without prayer, at the same time, to God, and religious humiliation, must convict us of practical atheism. At such a moment a devouring conflagration takes from some hundreds of individuals, the habitation which had shielded them from the storm,—the couch on which they had refreshed their toil-worn frames,—the clothing which had been their protection from the winter's bitterness. They, then, bethink them of the Lord who will hear those who cry to Him. They bethink them, for their consolation, of the pledges of their Redeemer's love, which they received at the hands of one of the Church's governors, when he dealt to them, lately, from that altar, the bread of life. They think of the deep feeling with which they dedicated their future lives to God, when lately, at CONFIRMATION, they took on themselves the Christian engagements, and were assured, by an authorized Minister of Christ, of God's favor and gracious goodness towards them.* They would now flee to that altar to thank God that they yet live, and to dedicate the lives, which God has spared, to Him who has, they are convinced, afflicted them in mercy.

But—alas! they are desolate ;—and though their shepherd is, in mercy, spared them, to be still their friend, their counsellor, and earthly comforter,—they are bereft of that place of meeting which is endeared to them by a thousand delightful associa-

*Seventy-seven persons were Confirmed by the Right Reverend Bishop INGLIS, at the Church of Harbour-Grace, on the 8th of July. On the 18th of August it was totally consumed in the short space of one hour.

tions. In that place of meeting they met not only their fellow-worshippers;—they may meet them now: They met not only their fellow-sinner, the Minister of God;—they may meet him now:—But they met God Himself, in whose name, and by whose authority, our ministrations are all conducted, and they were refreshed with His presence in such manner, and in such degree, as in no other place than in the LORD's own house can they expect to be refreshed. O aid them, my Brethren, in their holy resolution to think early, to think first, of the service of God and of the decencies of His worship before they gather around them again the comforts or the luxuries of life.

Show them with how deep a sympathy members of the same body can mourn with their fellow-members in the time of mourning—and how cheerfully they can make a sacrifice, if need should be, of some personal present comfort, that they may extend to others the blessed, the lasting, privileges of the faith in which they stand, and in which they trust to die.

Now unto the great SHEPHERD and BISHOP OF OUR SOULS, who has purchased us with His own most precious blood;—unto our HEAVENLY FATHER, the maker and preserver of all things;—and unto THE HOLY SPIRIT of grace and consolation and counsel;—three persons, of equal nature and power, in one everlasting GODHEAD, be ascribed all glory and adoration and praise, henceforth and for ever.

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O ALMIGHTY GOD! Who, by the many instances of mortality which encompass us on every side, dost call upon us seriously to consider the shortness of our time here upon earth, and remind us that, in the midst of life, we are in death, so teach us to number our days, that we may apply our hearts unto wisdom. Give us grace to turn unto Thee with timely repentance, and thus to obtain, through the merits of our Savior, that pardon today which tomorrow it may be too late to seek for; that so, being strengthened by Thy good Spirit against the terrors of death, and daily advancing in godliness, we may, at all times, be ready to give up our Souls into Thy hands, O gracious Father! in the hope of a blessed immortality, through the mediation and for the merits of JESUS CHRIST our LORD. *Amen.*

TURN THOU us, O GOOD LORD, and so shall we be turned.— Be favourable, O Lord, be favourable to Thy people, who turn to Thee in weeping, fasting, and praying. For Thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in Thy wrath thinkest upon mercy. Spare Thy people, good Lord, spare them, and let not Thine heritage be brought to confusion. Hear us, O Lord, for Thy mercy is great, and after the multitude of Thy mercies look upon us; through the merits and mediation of Thy blessed Son, Jesus Christ, our Lord. *Amen.*

O ALMIGHTY GOD! who, in Thy wrath, didst send a plague upon Thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and, also, in the time of King David, didst slay, with the plague of pestilence, threescore and ten thousand, and yet, remembering Thy mercy, didst save the rest;— Have pity upon those of our fellow-creatures who are now visited with great sickness and mortality; that like as Thou didst, then, accept of an atonement, and didst command the destroying angel to cease from punishing, so it may now please Thee to withdraw from our suffering fellow-creatures, and to avert from us, this plague and grievous sickness, through JESUS CHRIST our LORD. *Amen.*

Loan! unafflicted, undismay'd,
In pleasure's path how long I stray'd,
But Thou hast made me feel Thy rod,
And turn'd my soul to Thee, my God!

What tho' it pierc'd my fainting heart,
I bless Thy hand which caus'd the smart;
It taught my tears awhile to flow,
But sav'd me from eternal wo!

O! had'st Thou left me unchastia'd,
Thy precepts I had still despia'd,
And still the spare in secret laid
Had my anwary feet betray'd.

I love Thy chastenings, O my God!
They fix my hopes on Thy abode;
Where in Thy presence fully blest,
Thy stricken saints for ever rest.

